

Walking With God.

To walk with God is the highest spiritual attainment of the Christian. It means fellowship, intimacy, and communion, as we have before pointed out. Noah walked with God, and had this testimony, that "he pleased God." No doubt there are many of us who would like to walk with God, or, at least we think we would. If our Lord Jesus Christ should come down to the city or town in which we live, and select any one of us for his companion while on such a visit to the earth, to walk with him over the mountains, or through the streets of the city, what an honor we would esteem it. How people would talk about it! How many people would say: "I do wish the Lord had chosen me for his companion." It would be known among all our friends and neighbors. It would be known throughout all the church; nay, we might say, throughout all the world. And yet this is the privilege of each one of us, not for an occasion, but for every day and for all time.

One of the favorite hymns of the Church is:

"Oh! for a closer walk with God:"

and one of the chief complaints of the average Christian is that it is difficult to maintain a close walk with God. There are many of us who want the spiritual delight of walking with God, who fancy that such a walk would fill the soul with heavenly joy; and no doubt it does, albeit the men who have walked the closest with God have had to walk with him in the fire and through the flood, through the lion's den and many afflictions. In walking with God, Abel met his death; Noah had to contend with unbelieving antediluvians; Abraham had to forsake country and kindred; Moses suffered afflictions with the people of God, choosing them rather than the pleasures of sin for a season; the prophets were despised and rejected of men. The most conspicuous example of all was that our Lord Jesus Christ, who never for even one small moment lost communion with God, or parted company with him. In one sense, he was the most lonely man who ever walked with this world, because of that unbroken walk with God.

Yet we would not for a moment leave the impression that to walk with God is of necessity one of sorrow and affliction only; for the highest expressions of joy of which we know anything are from those whose walks with God have been the closest. It is, indeed, only the Christian who can sing in his sorrow and afflictions.

But to come back to the question, "Why is it so difficult to find and maintain a close walk with God?" We think the answer to this is found in the fact that it is not so much that we want to walk with God as it is that we want God to walk with us. We are fond of our own way, even when it is not pleasing to God. We are not willing to give it up. But to walk in our own way, which, at the same time, is not God's way, is to lose his company. But to lose companionship with God is to fill our souls with darkness and trouble. Our souls cry out for God, for the living God; but God will not walk with us when our way is not his way. If, therefore, we would resume our walk with God, we must abandon our way and go over to his way again. The whole trouble is in our indisposition to leave our way and always walk in God's way. "This is to fear the Lord, to walk in his way." It is not that God ever parts company with us, but that we part company with him. It is not said that God walked with Enoch, but that "Enoch walked with God." God has his walk in this world; it is open and plain to any one who chooses to walk in it. "He is not far from any one of us." Whosoever will may come and walk with him. "Master, where dwellest thou?" was asked by two of the disciples of Jesus. His answer was: "Come and see." When he was on earth, he was always easily found. In the highway; in the temple; by the well; in the house of the Pharisee; eating with publicans and sinners; by the seashore; everywhere where the need of man called him. If we have never found him, he is within hearing of our call. If we already know him, and are walking with him in the way of his commandments, he is with us; for he says: "Lo I am with you always"; "If any man will be my disciple, let him take up his cross, and come after me." This is the way to walk with God. But to

do this we must deny ourselves; and this is where the pinch comes. We would all be glad to have God walk with us in our way, and so indorse and sanctify it, but are not anxious to walk in his way, even for the sake of walking with him.

It must not be supposed that walking with God will make ascetics of men. This was the mistake of some of the earlier Christians who fled to the desert and the mountains, thinking that, in this way only, could they maintain a walk with God. But his delights are with the sons of men, not apart from them. To mingle with men for their good, to leave with them a testimony for God, is the Christian's high calling. To mingle with men, leaving God out of companionship, is the sure way of becoming corrupt. So jealous was Moses for the presence of God with him, that he prayed that, if God went not up with him into the promised land, he might not be sent. And again, we find him praying: "Show me thy way." A close walk with God is easy and practical to those who want God's way rather than their own. If, in all our ways we will acknowledge him, he will direct our paths, and thus we shall "walk with God."—Independent.

The Revised Bibles.

Practically the two University Presses are supplying the English-speaking world with Revised Bibles, and the work, it need hardly be said has been a gigantic one. As regard Oxford, the manufacture of Bibles involve a great deal more than printing and binding. The Clarendon Press makes its own paper, casts its own type, does its own electrotyping, repairs its own machinery, makes its own ink, and even the materials of which the ink is made are manufactured on the premises. It has a large book binding establishment in Aldersgate street, London; and at Amen Corner, Paternoster Row, it does its own publishing.

The paper on which all the Oxford Bibles are printed is made at the University's own mill at Wolvercote. Oxford Bible paper is a specialty. There is a great deal of print in the Old and New Testaments, and unless great care were taken the volumes would be thick and "podgy." The thinnest paper that can possibly be made opaque is the desideratum, and rags only are used at Wolvercote. Old sailcloths, being made of linen, are in request here, and they enter into the composition more or less of all the paper used in Oxford Bibles. There are huge piles of this old material gathered in here after battling with breezes under the heaven. They come in here to be torn into shreds, and beaten into pulp and bleached, drawn out into beautiful white sheets, to be presently printed on, wafted off again to all the ends of the earth—certainly rather a quaint and curious metamorphosis. The paper made here, as we presently see, is not exclusively used for Bibles, but for this year's issue up to the present time more than 300 tons of paper has been turned out, and of no less than 120 tons of a specially thin description has been consumed in the printing of the smallest sized edition. Altogether not less than about 450 tons of rags must have been consumed in manufacturing the necessary paper for the new Bibles. It has been reckoned that the paper would cover about two and a half square miles. Laid out in a strip six inches wide it would more than go round the world. The sheet piled up in reams as they come from the mill would make a column ten or twelve times the height of St. Paul's Cathedral; and if they were stacked up after folding into books, but without binding, the pile would tower to more than a hundred times the cathedral. The complete copies turned out by Oxford alone if piled up flat, one upon another, would make a pillar some seventeen miles high, and if piled on end they would rise to the height of something over 2,000 times the height of the monument.—Leisure Hour.

A Dying Father And A Praying Son.

The following incident from the biography of the Rev. John Janeway serves to show the comfort derived from prayer and the peace with which the believer in Jesus can die. "His father, Mr. William Janeway, minister of Kelshall, in Hertfordshire, being ill, and under somewhat dark apprehensions as to the state of his soul, he would

say to his son John 'Oh! John, this passing into eternity is a great thing; this dying is a solemn business, and enough to make any one's heart ache, that hath not his pardon sealed and his evidences for heaven clear. Oh that God would make his love clear to me! Oh that I could cheerfully say, "I can die," and upon good grounds be able to look death in the face and venture upon eternity, with well grounded peace and comfort'. Moved by this appeal, the son retired, and in earnest prayer cast his burden on the Lord, and begged that his father's anxieties might be relieved. Nor was he long in finding rest from his solicitude. On returning to his father he asked him how he felt. His father made no answer for some time, but wept exceedingly, adding at last 'Oh, son, He is come! He is come! He is come! I bless God I can die. The Spirit of God hath witnessed with my spirit that I am his child. Now I can look upon God as my dear Father and Christ as my Redeemer. And this fit of weeping that you saw me in, was a fit of overpowering love and joy so great that I could not contain myself, neither can I express what glorious discoveries God has made of himself to me. Had the joy been greater I question whether I could have borne it, and whether it would not have separated soul and body. Oh, now I can die. It is nothing. I bless God I can die. I desire to be dissolved and be with Christ.'"

Instruments of Providence.

A man was sitting early in the morning at his house-door. His eyes were red with weeping, and his heart cried to heaven, for he was expecting an officer to come and distraint him for a small debt. Whilst he was sitting thus with a heavy heart, a little bird flew over his head into the cottage, and perched itself within an empty cupboard. The poor man closed the door, caught the bird, and placed it in a cage, where it began to sing very sweetly. Suddenly some one knocked at the door, but instead of the officer, whom the poor man so much dreaded, it was the servant of a very respectable lady, who said that the neighbors had seen a bird fly into his house, and wished to know if he had caught it. "Oh, yes," replied the man, "Here it is," and the bird was carried away. A few minutes after, she came back and said, "you have done my mistress a great service; she sets a high value upon the bird that escaped. She is much obliged to you, and requests you to accept this trifle with her thanks. The poor man received it thankfully, and it proved to be neither more nor less than the sum he owed!—KRUMMACHER.

Faithful in That Which is Least.

A very slight imperfection in a foundation may cause the downfall of a magnificent edifice. One small plug removed by a thoughtless hand, not long ago, destroyed a ship and her cargo, the river rushing in through the orifice so carelessly made. In character, as in other building, faithfulness counts, and counts for most in what is obscure and unseen. We are very apt to pass over with slight observance those omissions and defects in our children which cause us only slight inconvenience. The dilatory obedience of our boy is pardoned on the score of his absorption in play, while we forget that it is the beginning of a tardy habit which may interfere with his success in life, in business, or in his profession. The exaggeration in which our little girl indulges is not reproved, yet it is a sign of inexactness and lack of sincerity which will be a flaw in that perfect truthfulness which is a grand endowment in womanhood.

Faithful in that which is least, we shall be faithful also in the larger thing and the wiser experience of life. The reward is promised, not to the brilliantly successful, so far as the outward results are seen, but to the toiler who, with diligence and fidelity, looks ever to the Master for guidance.—CHRISTIAN INTELLIGENCER.

In all your enjoyments, therefore, be moderate. Continue in the love of God and the faith of Christ, and difficulties will disappear. The inner life in you will assimilate to the divine everywhere, and return its own blessed and consecrating influence to all your work and all your amusements.—PRINCIPAL TULLOCH.